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ÉMIGRÉ SAGA

A Tale of Early America

BY

Theodore K. Long

CARSON LONG INSTITUTE
NEW BLOOMFIELD, PA.
1943

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A Tale of Early Adventure

BY

Theodore R. Lupp

ÉMIGRÉ SAGA

2027369

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Part One

I

Introductory

THE NARRATIVE set forth in the following pages portrays in a measure the making of American citizens out of the average emigrant stock from across the sea. For more than three hundred years the process of building Americans out of the raw material from abroad has been progressing, until there has grown up in this land of ours a citizen who regards himself as thoroughly American. He is no longer English, French or Russian, Irish, Dutch or Prussian, but American, and in this story is unfolded the several steps by and through which a complete transformation has taken place. The story of this transformation is the story of the growth and development of the Great Republic —the realization by the emigrant of his dream—the conversion of a wooded wilderness, inhabited by peripatetic savages, into a glorious countryside, covered with productive farms, the homesteads of happy families and forming the rich hinterland that made possible our great cities; and thus was laid broad and deep the foundation of our democracy. Indeed it was the

individual success of the ambitious emigrant who toiled and labored with a responsive soil, building a home for his brood and laying by a competence for his old age, that formed the motif for the picture—a young husband and wife equipped with meager appliances felled the trees, cleared the land of stumps and rounded out their little plantation. Here they worshipped at the shrine of freedom and when the time came to defend the home from the encroachment of foreign power, it found a spirit of resistance ready to forfeit life, property, everything for liberty, the right to live and develop and rear the home brood without hindrance.

Our story necessarily covers a study of social conditions both in Europe and Pennsylvania during the latter part of the 17th century and the early half of the 18th century. The tension of the repressed social forces in Europe caused by continuous wars and the poverty and misery ensuing had begun to break through in the latter part of the 17th century and grew rapidly in the early part of the 18th century, during which time thousands of German farmers from the Palatinate led the van in the movement to Pennsylvania, greatly to the detriment of Europe, and greatly to the advantage and gain of the new colony west of the Delaware

The Quaker movement from England was slightly earlier than the movement from Germany. The Quakers in a large sense were not predisposed to settle

on the frontier lands, but were more inclined to cling to the cities and the cities' environs, while the Germans plunged into the forests, sought out the good land and at once began to make their "clearings." They were adepts in selecting the good lands and preferred the forests where the big trees stood thickest, especially the walnut trees, while the Scotch and English sought the treeless lands where the grass grew and where the buffalo and deer grazed. It is somewhat problematical if the English and Scotch alone could have achieved the splendid results that were accomplished by the aid of the Germans in making Pennsylvania one of the foremost agricultural colonies in America. The then existing condition seemed to require the dogged determination of the German farmers who came across the ocean by tens of thousands to fell the trees, get rid of the forests and make the soil tillable.

William Penn understood this viewpoint as manifested by his pamphlets on Pennsylvania, especially prepared for the German farmers, and in his writings, and conversation where he frequently states that the "Holy Experiment" could be made a complete success only by the aid of the necessary farmers from the Rhineland.

Penn's first arrivals were mostly Quakers from England, Presbyterians from Northern Ireland, and Mennonites from the Valley of the Rhine. And Pennsylvania profited, too, at the start, by the breaking out of the European Revolution in 1689. This Revolution

caused many from Europe to seek an asylum in Pennsylvania. Also large numbers of Germans from New York, and English and Irish from Maryland and Virginia, hastened across the border to become Pennsylvanians. A little later, in the 1720's, many Ulstermen from Northern Ireland arrived. They were Scots, but were erroneously called Irish. They brought with them their Presbyterian faith, and set up religious establishments in every community where they had a sufficient number to warrant it.

It is significant that the early emigrants who came to Pennsylvania were almost universally Protestants. Thus the Germans were Mennonites, Lutherans and Reformed, the English were Quakers or of the English Church, and the Scots were Presbyterians.

The Presbyterians wielded a great influence on the intellectual and cultural development of Early Pennsylvania and still continue to do so. This influence probably marked its acme at a time when every judge of Pennsylvania's Supreme Court was a Presbyterian.

All the various Protestant sects that comprised the emigrants of the early day were in a sense homogeneous and harmonized in the development of the Colony. In dealing with each other all seemed willing to give and take, and religious conflict was conspicuous by its almost complete absence. This of course made for a splendid feeling of Colonial fellowship and encouraged pulling together in the work of the larger community.

William Penn is entitled to the credit of having envisioned long in advance of his contemporaries the important part that the German farmer was destined to play in the growth and development of Pennsylvania. In this growth and development the thing of first importance was agriculture. Without it there could be no development, because, upon it all must depend in a new country. Hence Penn foresaw clearly, when he was busied propagandizing and pamphleteering in the Palatinate, that Pennsylvania must have farmers, and he proposed to set in motion a stream of farmers from the Palatinate and adjacent territory that would eventually cover Pennsylvania from the Delaware to the Ohio. And so well did he succeed in his undertaking that today the bank-barn of the Pennsylvania German is seen not only in Pennsylvania, but also in New York, Ohio, Indiana, Illinois, Missouri, Maryland, Virginia, the Carolinas and other states.

The growth and development of a nation depends upon man's utilization of the earth, his ability to extract riches and wealth therefrom. The mere possession of vast areas of land does not in itself constitute the wealth of a nation. It simply offers an opportunity. It requires the magic touch of man's hand, the building of homes, that constitute the glory of the countryside. Cities and marts of trade grow up because of the requirements of the hinterland, and so in a study of the growth and development of the United States as a great and powerful nation, one begins not with

the city but with the country back of the city, the hinterland that made the city possible, and the immigrant who settled upon the land and changed it from a dense forest to a productive farm.

William Penn realized that the princely grant of land given him by King Charles II, could become valuable only as it was settled by farmers who would change the face of the valleys and extract from the earth its hidden wealth. And the greatest wealth to the State resulting from the settlement of the land was not the riches extracted from the earth by the emigrant, but was the emigrant himself, his family and descendants, who would constitute in time the body politic of the nation. So it follows that the history of one single average emigrant from the Rhineland, who settled in Pennsylvania in the early part of the 18th Century and became an integral part in the development and growth of the Commonwealth, is the history of the many tens of thousands of similarly circumstanced emigrants, who came after him and filled the rich valleys of the Quaker Colony from the Delaware to the Ohio line, and overflowed into Southern New York, into the States of the North West Territory and down the Shenandoah Valley into Maryland, Virginia and the Carolinas. This influx of the best of the German peasant blood wrought a marked influence on Penn's Colony and made an impress for solidarity that has existed up to the present day.

The Émigré Saga that follows is therefore an

attempt to trace the life of an average German emigrant, and his descendants as affecting the growth and development of the Quaker Commonwealth.

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The Holy Experiment

DURING THE LATTER half of the 17th Century, the European world was undergoing a period of great unrest among the people. Europe was being agitated by a vast maelstrom of religious and social ferment that seemed to be working a new order of things. Precedents were cast to the winds. The reformation had sown its seed far and wide. Protestantism was on the move. The plain people were at first staggered and bewildered. The yeomen of England and Germany were slowly emerging from the cramping beliefs of the past and the march upward of the common man was progressing. The Reformation had opened new avenues of advancement with great possibilities for the underprivileged. Reform was the order of the day. It was not only invading the church but politics as well. The privileges of feudalism to the favored few were disappearing. The doctrine of equal rights was on the march, and the Kings and Emperors and Feudal Lords could plainly read the writing on the wall. Out of this politico-religious ferment came the different religious sects—fighting with one another,

2.

The Holy Experiment

yet in this manner working out man's destiny to a better moral, religious and social life.

The Social movement that took place during this era was from below upward. It was the voice of the plain people crying out for a fair share in the good things of life—of the sunshine and the fruits of the soil. The movement was irresistible. It came like a gigantic flood tide carrying everything before it.

William Penn was caught by the current and thought he saw in Quakerism the solution of the wrongs that afflicted a weary world, and believed that his mission was the furtherance of its teachings and principles.

The frightful persecutions of the Quakers in England, added to other causes, led Penn to further the establishment of a place of refuge for them across the Atlantic.

In 1677, after Penn had had considerable experience with the Quaker settlements in New Jersey, he and George Fox with several others went to Germany and Holland in an effort to evangelize the Germans and Hollanders, preaching Quakerism and religious liberty. Penn, in his work of evangelization traveled, sometimes on foot and sometimes in a farmer's cart, back and forth through Germany from the Weser to the Main, the Rhine and the Neckar. His visit to the farmers of the Palatinate and his devout and earnest appeals were experiences of the interested listeners never to be forgotten.

His preaching was a pronounced success. People

flocked from far and near to hear the English Quaker. Germany was in the throes of great religious ferment at the time and his talks on religious liberty particularly appealed to his audiences. After his activity for a time on behalf of the Quakers, he announced the doctrine in England that it was *ultra vires* for the "Church or Parliament to coerce the conscience of man." This at the time was a novel doctrine and a brave announcement. Quakers were being persecuted and thrown into prison everywhere. Yet Penn had no fear, though he was arrested and imprisoned. England was at war with Holland and indeed all Europe was in a state of alarm over pending or threatening entanglements. Penn after his first marriage in 1672 continued his activity in behalf of the Quakers, and he finally concluded that the only way out of the difficulty was colonization in America on a grand scale. Among the assets left him by his father was a claim against the English crown of about 16,000 pounds—money paid out by Admiral Penn, to equip and supply the British fleet. Penn here found the key to the solution of the Quaker problem. In 1680 he asked King Charles II, whom he knew personally and who liked Penn, to give a grant of land in America in payment of his father's claim against the crown. King Charles was glad to utilize his somewhat doubtful American land titles to pay the debt, and so the grant to Penn was made the same year on one condition only, that the new colony be named Pennsylvania in honor of Penn's father, Admiral Penn. Penn

at once began to make plans for colonization. He felt that the founding of a colony in America where people would have religious liberty, freedom of thought, was something really worth while and he gave it his serious and devoted consideration. The constructive work involved in the establishment of a colony in the new world appealed to his imagination as well as to his practical side, and he believed that the money he would receive from the sale of lands to settlers and for quit rents would not only pay all the cost of establishing the colony but would also yield him a handsome profit. The colony of West Jersey had been a success in a small way. Many Quakers had gone there from whom glowing reports were received of the country, and the splendid freedom it afforded. But Penn felt that it remained for him to do something bigger and better than West Jersey. He believed that in addition to English Quakers, who were not as a rule farmers, it would require the settlement of sturdy farmers to break up the wild land and build a rich and prosperous countryside and hinterland to the city of Quakers he would found on the west bank of the Delaware. His prior experience on his preaching tour through the Palatinate and Holland and Switzerland made him feel that he could draw largely from the farmers of the Continent to people the lands of Pennsylvania, and that these German farmers would build up the hinterland and thus make his colony a great success. He, therefore, lost no time in getting busy on his project. He esti-

mated that he ought to sell in a few years to his settlers slightly less than five hundred thousand acres of land which would yield him about fifty thousand pounds, and pay him an additional quit rent of about 250 pounds a year. The fifty thousand pounds would reimburse him for his outlays and expenses. He arranged at once to send his commissioners to lay out his settlement and build a city on the west bank of the Delaware. In October, 1681, two ship loads of Quakers, about 100 families, sailed for Pennsylvania. One of these ships carried Penn's three commissioners with power from Penn to arrange for a settlement, lay out a town and treat with the Indians.

Penn regarded his venture in America as a kind of "Holy Experiment" that would yield large returns spiritually and socially and also be a source of money profit to him. The following year he personally went out to look the colony over. He sailed on the good ship "Welcome" and landed at New Castle on the Delaware, October 22, 1682, after a voyage lasting two months with over a hundred other passengers. Smallpox carried off a number on the voyage. On November 18th, as proprietor and governor he sent out writs for the election of Representatives to a General Assembly to assemble on December 6, 1682, at Philadelphia. This was the beginning of the Pennsylvania General Assembly, where the people were to make their own laws and govern themselves, and thus the "Holy Experiment" was launched.

Within two years from the calling of the first General Assembly, Philadelphia had 600 houses. Sixty ships had landed in the Delaware and more than 300 families were well settled Penn in a letter to England said: "I must without vanity say, I have led the greatest colony into America that ever any man did on private credit * * *. I will show a progress, within seven years equal to her (Pennsylvania's) neighbors of forty years' standing."

Markham, Penn's Deputy Governor, in a previous letter to England, said: "It is a fine country, if it were not so overgrown with woods, and very healthy. Here people live to be over 100 years old."

Penn wrote the Free Society of English Traders in England a letter August 16, 1683, which was extensively used to advertise Pennsylvania. In it he enthusiastically described the soil, climate, trees, water, fish, game and pelts, fruits, wild creatures, physical characteristics, the natives, their disposition as well as their language and customs. This letter was largely circulated in England, Holland, Germany and Switzerland.

Penn returned to England in October, 1684 and found his friend King Charles II in very poor health. The King died February 6, 1690 and his brother, the Duke of York, succeeded to the crown as James II. The new King was an avowed Catholic and not at all favorable to Penn or the Quakers.

After the end of the Thirty Years War, with the peace of Westphalia in 1648, Europe underwent a long

period of depression, poverty, distress and desolation, among the peasant class. This was especially true of the Protestant Germans of the Palatinate and adjacent provinces along the Rhine. The war had been not only destructive of human life, but animal life as well. Horses, cattle, hogs and sheep were destroyed or commandeered in the general devastation of the country. In some sections as many as 75% of the people, 80% of the cattle and 65% of the horses were destroyed, so that the few survivors were left without the means necessary to wrest a living from the soil. Following the Thirty Years War, Germany was left in such devastation and ruin that a writer of that same period wrote that one could travel for forty miles in Germany and scarcely see a human being. Then, too, people were everywhere persecuted because of their religious beliefs. The era following the Thirty Years War was one of sadness, poverty, fear, suspicion, distress, devastation and persecution. Hope took wings of flight and the wretched peasant saw only ruin ahead of him in his native land, so that when William Penn began to spread his Pennsylvania propaganda among the denizens of the Palatinate it found eager and willing listeners.

Between 1683 and 1727 more than 20,000 of these unfortunate Germans emigrated to Pennsylvania and bought land from Penn, and by the middle of the 18th Century, more than 80,000 Germans and 50,000 Scotch had found homes in Penn's colony.

With a view of obtaining more settlers for his colony, Penn made a trip to the continent about 1687. He had previously written a pamphlet on Pennsylvania which he had translated into Flemish and German. This was universally circulated in the Palatinate, Holland, Flanders and Switzerland. Penn's efforts at drumming up German farmers to go to Pennsylvania proved a great success and it was not long until the flow of emigration from German farms began, and Pennsylvania Germans became an important element in the development and growth of Penn's colony.

Some time after the death of Penn's first wife he married again, and he with his second wife and daughter made his second trip to Pennsylvania in 1699. He found his colony in a flourishing and prosperous condition.

Penn's first frame of government to the colony was made on April 25, 1682. A more liberal form of government was granted April 2, 1688, and when he saw that many of his settlers were disposed to abuse the freedom he had granted them, he withdrew the more liberal form and granted the colony a less liberal form of government October 28, 1701, just before he returned to England with a sorrowful heart, never to see his beloved Pennsylvania again. Just before his return to England the Provincial General Assembly voted him the sum of 2000 pounds to cover the expenses of his trip to England. For twenty years he had not received a penny from Pennsylvania though during all

that time he had maintained a Deputy Governor in Philadelphia at his own expense. It seems that Penn lacked the practical ability as a business man necessary to put his colonial affairs on a paying basis. He had no system of collections, hence vast sums due him as purchase money for lands sold to settlers and as quit rents went unpaid and Penn's estate suffered accordingly.

Penn died July 30, 1718 in his seventy-fourth year, with his estate in an almost hopeless condition.

George I came to the English throne in 1714, upon the death of Queen Anne, and about that time Hannah Penn, Penn's second wife took charge of Penn's vast affairs and began to put things to rights, and so well did she handle matters that she managed to pay all Penn's debts and to leave a handsome estate for her three sons, John, Thomas and Richard Penn. She had practical charge of Penn's affairs from about 1712 to 1727 when she died at the age of 57, knowing that she had saved Pennsylvania for her three sons:—"the most magnificent domain on earth owned by private individuals."

Under Penn's will his son John had a half and his sons Thomas and Richard each a fourth of more than twenty-seven million acres in Pennsylvania.

In 1732 after final clearance of title to Pennsylvania, Thomas Penn, though only thirty years of age, came to Philadelphia to take personal charge of the Penn interests. John Penn, the older brother, never married.

He died in 1746 leaving his half interest to his brother Thomas for life and at his death to the sons of Thomas. Thus Thomas became the virtual owner of three fourths, and he continued to manage the Penn affairs until 1771, when failing health compelled him to retire. In 1771 Thomas, through illness, and Richard through death, passed from the scene, and John Penn, the son of Richard took the helm of the Penn estate. His Uncle Thomas had previously sent John Penn to Philadelphia as Deputy Governor. He took the oath of office October 31, 1763, at the very time that America was all agog over the Stamp Act. So, when his Uncle Thomas through failing health retired from active management in 1771, John Penn's training and experience as Deputy Governor especially fitted him to take charge of the Penn affairs. The jurisdiction of Governor John Penn (who was a grandson of the founder) was superseded in 1775 by the Revolutionary Committee of Safety, composed of twenty-five citizens with Benjamin Franklin as President. Thus John Penn was the last of the provincial Governors. A constitutional convention was called to meet July 15th. It selected Franklin as president and the proprietory government of the Penns terminated September 26, 1776.

John Penn, the last of the Penn governors, continued to live in Philadelphia after the Revolution for twenty years until his death. He served as Deputy Governor from 1763 to 1771 and as Lieutenant Governor from 1773 to 1776. He was appointed to the latter office by

the King. "Governor John" as he was popularly known lived at his country place "Lansdowne" until his death in 1795 and was buried there in Christ Church Cemetery.

While Penn received his title to Pennsylvania from King Charles II, he never failed to recognize the Indians' claim to the land and had laws passed by the General Assembly prohibiting settlement on any land the title to which had not been acquired from the Indians.

He did not acquire from the Indians a grant of Pennsylvania all at one time. The treaties between Penn and the Indians handled the subject by piecemeal. The first treaty was made on Penn's first visit to America and ceded to Penn for settlement all lands lying south of a line beginning at Shawnee on the Delaware, running thence along the crest of the Allegheny mountain to the Susquehanna, thence southerly along the Susquehanna to the Kittatinny Mountains, thence westerly and southerly along the Kittatinny Mountains to the Maryland line—thus throwing open to settlement all the rich lands east of the Susquehanna and south of the Kittatinny Mountains down to the Maryland line.

The Indians that Penn had to deal with as claimants of Pennsylvania were chiefly the Delawares, Shawnees, Nanticokes and Conestogas. The Delawares claimed the land from the sources of the Delaware and the Susquehanna south to the Lehigh Hills. The Shawnees laid claim to the land around the junction of the Alle-

gheny and Monongahela rivers. The Nanticokes roamed from Maryland to the Wyoming Valley, and the Conestogas lived along the Conestoga in Lancaster County. All these tribes were dominated more or less by the Five Nations of Central New York, comprising the Mohawks, Cayugas, Onondagas, Oneidas and Senecas —later joined by the Iroquois.

Penn's attitude toward the Indians was that of a good friend or brother. He regarded the Indian as human and entitled to humane and kindly treatment, while the attitude of many of the Scotch-Irish emigrants and some of the English and Germans, too, towards the Indian was altogether different. The Scot regarded the Indian as something to be abhorred, like the wolf, the panther and the mosquito—something to be destroyed, exterminated and put out of the way of the settlers' march into the wilderness. Indeed the Scot regarded the Indian with more disfavor than the wild animals, because in the case of the animal there was the salvage of the pelt, while in the case of the Indian, there was nothing but a worthless carcass to be disposed of. The Indians' baneful treachery and savage cruelty often made the Scotchman's attitude toward him seem quite rational. He would make a solemn promise to the settler with assurances of his devoted friendship today, and brain him with his tomahawk tomorrow. He would partake of the settlers' hospitality, while getting ready all the while to apply the torch to his dwelling and the scalping knife to his person. Yet

to Penn and the Quakers, the Indian was always just a simple child of the forest, with a soul to save and entitled to live his life and worship the Great Spirit in freedom without interference from the white man. And so Penn always regarded his treaty with the Indians as a sacred compact to be scrupulously observed, and it pained him greatly to see his settlers cross the Susquehanna River or the Kittatinny Mountain and settle in forbidden territory—in territory that had not yet been ceded to Penn by the Indians. Penn in the bigness of heart felt that it was his duty somehow to prevent trespassing on Indian territory, and very frequently the provincial governor would send out his *posse* to arrest squatters who had settled on the lands of the Indians.

The Quaker settlers and German settlers, as a rule, were inclined to respect Penn's views in the matter. But when large numbers of Scotch-Irish and Germans began to arrive about 1718, particularly the Scotch-Irish began to push across the Susquehanna and over the mountains into forbidden territory, so that by 1726 it was estimated that there were more than a hundred thousand settlers who had squatted on Indian lands west of the Susquehanna, and who refused to pay for the lands and refused to pay any quit rents on the land, and refused to recognize ownership in Penn or anyone except the squatter himself. This rather unjustifiable attitude of the squatter was bound to arouse the bitter antagonism of the Indian, and was the cause of great

friction between the Indian and the settler. Indeed it is probably not overstating the matter to say that most of the Indian troubles of that day traced their origin to the unwarranted trespasses of the squatter.

Penn at the very beginning of his "Holy Experiment" seemed to foresee the great growth and development that was destined to take place on the shores of the Delaware, yet notwithstanding his splendid prescience he lacked the necessary business acumen to establish a systematic plan of sales and payments. He sold land to almost anyone who promised to pay and while he became very rich in promises he received no revenue from Pennsylvania, and while the impression prevailed generally that he was making a fabulous fortune out of his colony, he was growing poorer every day. Not until after he was stricken with fatal illness and his wife took charge of his estate did his affairs assume a business-like attitude toward the buyers of Pennsylvania lands. Penn would never urge payments. His kindly nature toward humanity forbade any attempt to collect, by legal process, the purchase money long past due, or the quit rents overdue from many sources, and the purchasers took advantage of this rather easy going attitude to delay payment until many of them concluded they would never be called upon to pay, with the result that when they were finally asked to pay, they considered themselves greatly imposed upon and Penn's agents were often looked upon with great disfavor.

Indeed, not until 1732, after Penn's death, and upon the arrival in Pennsylvania of Thomas Penn, the son of William Penn, did the land business of the Penns assume any real order. Son Thomas was a careful business man and he at once sought to put the land business on a more systematic basis. This he found difficult to do owing to the disposition of the settlers to dispute every claim of quit rent or purchase money past due.

The high tide of the German rush from the Rhine to the Delaware began about 1717 and assumed unexpected proportions. The river front at Philadelphia was fairly glutted along the Delaware with ship loads of Germans, a condition that existed from early summer to late in autumn.

These large German migrations were the full fruition of the splendid propaganda work of the Penns and their agents, aided and abetted by the terrible persecutions and other troubles in Germany.

The plan usually followed was for the emigrant to leave his home in the early springtime, pass down the Rhine to Rotterdam, thence to an English port (usually Southampton) and be ready to sail in May or June, arriving in the Delaware in August, September or October. Usually three or four months were required to make the voyage.

The high tide of German emigration continued from about 1717 to the very verge of the Revolution, denuding the Rhineland of its best farmers from the Swiss

mountains to the borders of Holland, bringing settlers from Alsace and Loraine, Baden, Wurtenberg, Upper and Lower Palatinate, Hesse, Saxony, Westphalia, Hanover, and other places where Protestant Germans dwelt.

One of Penn's provincial governers, Sir William Keith, was much troubled over the tremendous onrush of Germans who could not speak English, had no papers or passports. They were not citizens of England and technically could not hold title to the lands in the Province. But all these difficulties were successfully overcome and the Germans were kindly received and given their quotas of land. The total number of Germans arriving up to near the breaking out of the Revolution was considerably in excess of 100,000. The ten years between 1747 and 1757 brought more than 40,000.

Kuhn in his "German and Swiss settlements of Pennsylvania" estimates the probable number of Pennsylvania German descendants in 1900 at between four and five million, who could trace their ancestory to the 100,000 or more early German and Swiss settlers who came to Pennsylvania before the Revolution. And it is fairly probable that this number has more than doubled between 1900 and 1940, and it is fair to assume that this vast number of between eight and ten million people has exerted no small influence in moulding the destinies of our Republic.

Part Two

The Saga

I

1720 - 1767

Narrative of John Nicholas Long--
The Long Home in Germany—
John Nicholas Long migrates to
Penn's Colony—His son, Isaac,
joins Braddock's Expedition—
John Nicholas meets Conrad Weiser
and Learns About Pfoutz Valley.

IT WAS IN OCTOBER, 1720. I was then a lad just turning ten years. The scene was the interior of our farm cottage home, near Manheim in the Palatinate Germany. It was my grandfather John Nicholas Long's eighty-third birthday. In addition to my grandfather and myself there were present my father, David Long, who had lost an arm in the war, his bachelor brother, Uncle Samuel, who had spent much

time as a soldier and as a result was almost blind, and my mother Nancy Gable Long. We had just finished our evening meal and Mother was still engaged washing the dishes and putting things to rights. The room was large and had the usual fire place and hearth at the one end where the cooking utensils were placed. Near the hearth was the dining table which, when not in use, folded back against the wall served as a comfortable settee for the seating of persons near the fire. The table had not been turned back so we were occupying the splint bottom chairs that were used by us when we were around the table. In a far corner of the room stood a row of sacks filled with grain products, and alongside of the sacks were small piles of pumpkins, turnips, parsnips and onions. In the corner opposite the sacks stood a shovel, several forks, a mattock and a hoe, and on the wall were suspended two rifles and the shot pouches and other paraphernalia that belonged with the guns. Outside the October winds were blowing a stiff and chilling breeze and the fire on the hearth cast a soft and homey glow over the entire room that was both satisfying and comforting.

My grandfather, John Nicholas Long, (after whom I was named) filled his German pipe from a package of tobacco sent him by a bachelor son (Uncle Jacob Long) who lived in England and who was older than my father. He had gone to England before I was born, where, according to accounts, he had prospered. But in the meantime he had never been back to Germany.

After Grandfather filled his pipe he lighted it and motioned to me to come to him, and when I reached his side he took me on his knee, stroked my hair gently and spoke as follows:

"Son John Nicholas, you bear my name and you are the last hope of our family. You are ten years old and I am eighty-three today and will soon pass away. Your daddy and Uncle Samuel are both badly crippled from long service in the wars and can accomplish very little before they, too, will be called.

"Your Uncle Jacob in London will never marry. He has joined the Quakers and is no longer German, so it is left for you to carry on the family name. Our family runs far back in German history. There is a tradition in the family, given to me by my grandfather, to the effect that very early in our history one of our ancestors, for the performance of a heroic act in battle with the Romans, was tendered by his Commander a civil position or a tract of land. He choose the latter, and ever since then, for more than a thousand years our family has been of the land; so we are by the selection and preference of our forbears farmers and tillers of the soil. The land belongs to us and we belong to the land, and I trust this tradition will run true in my descendants, your descendants.

"Our family furnished many soldiers for the German armies. My father was a soldier in the Thirty Years' War, and I remember when he came home from that war in 1648 after the treaty of Westphalia. That

was seventy-two years ago. He had three brothers with him. They were younger than he. They all three concluded to leave Germany and go to England and probably to America. We never heard from them after they left Germany.

"There was great rejoicing everywhere after the peace of Westphalia. But not for long. The peace turned out to be a bitter disappointment. Everywhere was poverty and distress. We tried hard to re-establish our farm. But it was useless. The authorities taxed us to death. They even took away our horses and cattle and some of our implements and tools and also much of our land. There seemed to be no hope left for us. When I married and tried to raise a family we were still suffering from the ravages of the Thirty Years' War and other wars that followed. Three of my children, your father, Uncle Samuel and Uncle Jacob survived. The others perished. Most of the time my family suffered from insufficient food. But somehow we managed to live. Our houses and barns and fences were dilapidated. The fields were impoverished. Though the war ended three quarters of a century ago, we have not yet recovered from it. Nearly half of our people perished. Officials made it their business to spy upon us, and if we managed to grow a few crops to keep our families alive, our crops were taken from us. Those who could scrape together enough money to pay passage began to think of going to America. This meant living under the English flag.

We were told that there was more freedom in England than in Germany. Two of my brothers left for England in 1684 intending to go to Pennsylvania. They were younger than I was and were unmarried. I have never heard from them since they left.

"It was a continuous struggle here to raise food enough to keep our bodies alive. Then just as I thought we were beginning to show a little improvement came the revolution in 1688 which again caused German blood to flow. Before the revolution, about 1677, William Penn came to Germany and preached to large numbers of people and a few years later when his agents visited Germany urging us to go to Pennsylvania, many Germans began to give the matter serious attention. They told us that Pennsylvania was a beautiful free land where the people could govern themselves and follow any religion they pleased, and make their own laws and get plenty of good land to farm. They gave out many pamphlets prepared by William Penn telling about Pennsylvania and the fine rich land there. I read one of these pamphlets. It gave me new courage and hope and I longed to go, but I knew that was impossible. But I decided in my own mind that migration to Pennsylvania was the best way out of our many troubles, and that William Penn was right, that we must somehow or other go to Pennsylvania. But I could not go. Your crippled father and Uncle Samuel could not go. So I hoped that I might be blest with a grandson who could carry on for us. Then when you

came I saw you in your cradle and decided that if you lived, it would be your privilege to go to America. Now you are ten years old. In ten years you will be a fine, strong man. I will pass away before that time.

"I have saved a small purse for you—enough to pay your passage money to America. You will get it when you are grown up, and that purse together with what you can realize from our home will give you a start. Your parents and Uncle Samuel will not last long. I want you to promise me now that when we are all gone, you will go to America and find a good, clean girl and marry her and bring into the world all the children you can support.

"And now, my son, John Nicholas, I want to enjoin upon you, when you go to America, to get plenty of good land, and always stick to the land. Instruct your children and your children's children to stick to the land. Stay by it and it will stay by you. Here the farmer is ruined by war, war, war, always war, and the crops and fences and other improvements are sacrificed. There in America I understand the people are not harassed by devastating wars.

"The chief object of every properly organized and properly governed nation is to provide food and shelter and raiment for its people, and providing food and raiment is the job of the farmer. This is a very old job and one that is never finished. So I want to impress upon you again the importance of sticking to the land.

"Without the work and toil and sweat of the farmer no nation can prosper, and with his work and sweat and toil no nation can fail to prosper. The farmer carries on his back the burden of keeping the nation's belly full, and remember that this burden carries with it the corresponding pleasure that always comes from the performance successfully of one's job or task. I believe that some day Pennsylvania will be a great country. You will be a part of it and help to build it, and so if you stick to the land and do your part well you will be filled with joy as an old man to see your landscape dotted with productive farms many of them owned and cultivated by your descendants—my descendants. Many children will play around the homes on these farms, and all the while you will feel the pride and happiness that comes from seeing so many of your descendants contented and happy. Do not permit your children to be lured away from the land to become lawyers or doctors or bankers or merchants or workers in other lines. Some of them, of course, will drift away into other occupations, but do not approve or encourage it. Our people have always been of the land and that is where they belong. Here they can raise their flocks in peace and happiness, and thus will we realize my vision of a beautiful countryside dotted with productive farms belonging to your descendants—my descendants."

And so the promise was made on my grandfather's knee to trim my sails for America.

The years rolled on and I saw clearly my life work mapped out before me. We often talked about it. My Uncle Jacob in London was advised of it and warmly approved the plan. And so it came to pass that after my family had all passed away I gathered together my little fortune of less than 500 pounds in English money. But before sailing I was summoned to London upon the death of my Uncle Jacob, who made me his heir. So I remained in London about six months and learned to speak English. My uncle's estate, after paying his lawyers and court fees, netted me nearly 500 pounds Sterling which, added to my own money, made me feel that I was rather an important capitalist, so that I could now carry out Grandfather's wishes successfully. I, therefore, lost no time in securing passage to Philadelphia. I sailed on The Good Ship Samuel of London, Hugh Percy, Captain, early in August, 1737, and landed at Philadelphia August 30th, having passed about four weeks on the ocean.* During those four weeks I met many persons and formed many pleasant acquaintances, mostly Germans like myself, seeking homes in a new world. Among these was one of special significance to me, one who performed an important part in carrying into execution the injunction of my grandfather. I think it was the third day out from England. I was standing by the ship's quarter rail when there came down the

* The ocean trip sometimes took four weeks, but oftener it took as many months.

passage way a very pretty young peasant girl. She had red cheeks, bright black eyes, dark hair in a long braid down her back. On her head she wore a dainty little cap of red and white. Her chest was encased in a neat close-fitting bodice of red and yellow, and the bodice was fastened with a row of brass buttons. Her skirt was short and full and had embroidery on it, and on her small feet she wore what seemed to me very clumsy, uncomfortable wooden shoes. She was with another woman who turned out to be her mother. The moment I saw her I said to myself: This is the girl Grandfather had in mind when he told me to marry a good, clean girl. As I learned later from Captain Percy her name was Anne. She was with her father and mother who were booked for Philadelphia. They were Germans who had lived for some years in Holland and all were dressed like Hollanders, and going to Pennsylvania to find a home. Captain Percy saw from my agitated manner that I was greatly interested in Anne, and immediately took upon himself the office of getting us together. In a short time I was on friendly terms with Anne and her family and the gossips began to pass from mouth to mouth that we were in love. With me she was the only one. I loved her intensely and when the Captain saw us together he always smiled encouragingly to me. It was not long till we were engaged. I told Captain Percy of our engagement and that we proposed to get married after landing as soon as the matter could be conveniently arranged, when he

said: "Why wait until you get to Philadelphia? Why not be married on shipboard? There is a Mennonite pastor on board who will be glad to marry you according to the forms of your own Church." And so it came about that we were married on shipboard with many festivities and ringing of the ship's bells, and thereafter a party in which all the young folks and the Captain took part. The Captain was very kind and showed much interest in us. We were all very happy and I began to realize the responsibilities I had assumed and commenced making plans for the guidance of my future action after we reached the new world.

While in Philadelphia and before going out to view our land, my wife and I walked around a bit to see the city, and we stopped in front of a little shop where there were almanacs and pamphlets in the window. I decided I wanted to buy an almanac and we stepped inside and were waited on by a lady who turned out to be Mrs. Benjamin Franklin. Her husband came into the shop and was surprised to hear a German emigrant speaking English. He asked me where I learned English and I told him in England.

He gave us a warm welcome to America and wrote down my name and the fact that we would settle near Lancaster. He said that the land about Lancaster was all very good and invited us always to come in to see him when in Philadelphia. The meeting with the Franklins ripened into a pleasant and lasting friendship.

While in Philadelphia, I purchased from the Penns

four tracts of land aggregating nearly a thousand acres. But before taking title for the land, my wife and I visited the land. It was situated about five miles from Lancaster. We were both satisfied and pleased with its appearance. It was mostly covered with trees. But it looked attractive. There were several clearings in the neighborhood occupied by Germans like ourselves and they were loud in their praise of the many good qualities of the land and also of the treatment accorded to them by the Penns and by the Quakers generally. So we decided then and there to procure title for the land and build our home. The work of clearing and building was hard, but we enjoyed it. Neighbors came long distances to become acquainted with us and to welcome and encourage us. Before winter came we had a warm and cozy cabin built of logs and plenty of firewood. When the first spring came we were both eager to plant what land we had cleared and to clear more land. And so time rolled on, and at the end of twenty years, 1757, we were comfortably established. Ten children had come to bless and comfort us in those twenty years—six sons (Isaac, John, Benjamin, Joseph, Christian and Abraham) and four daughters (Eve, Ann, Mary and Barbara). Many other things had happened in those twenty years. Pennsylvania had grown rapidly. Many German emigrants had arrived. The country was rapidly filling up. Land which was plentiful twenty years ago when we landed was becoming scarce, except in more remote places.

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Early in 1755 there was much talk of Indian troubles and England sent an army across the ocean under General Braddock to put down the Indians. The army arrived at Alexandria, Virginia, I believe, and marched thence to Frederick, Maryland, where General Braddock expected to be supplied with the necessary horses and wagons to move his army across the Allegheny mountains to the place where it was needed. It seems that he had some trouble in getting the necessary horses and wagons, and the matter was finally placed in the hands of Benjamin Franklin who came to Lancaster, intending to call on the farmers of Lancaster, York and Cumberland counties for the needed horses and wagons. He remembered me and sent for me to come to Lancaster to see him. I went the same day. It was April 26, 1755. He seemed glad to see me and told me what he wanted and the amount of pay for the use of the teams. He needed 150 four horse teams with wagons and drivers, and about 250 carrying horses to carry packs. The pay for each wagon with four horses and a driver was fifteen shillings a day and for each horse with a pack saddle two shillings and for each horse without a saddle eighteen pence a day. He asked me if I thought he could get the teams and wagons and extra pack horses in Lancaster, York, and Cumberland counties. I told him that I felt sure he could, as the pay was good and the farmers needed the money. He gave me an arm full of hand bills, calling on the farmers to supply horses, wagons and drivers,

and I promised to circulate these among the farmers in my part of the country. The result was that in less than three weeks the full number of wagons and horses needed was at General Braddock's camp near Frederick, ready for business.

My oldest son, Isaac, went with my team as driver. He was a fine strong boy with a good head and understood horses and how to care for them. It proved rather slow going as a road had to be built much of the way so that the wagons could pass, but they managed to get through all right. In the subsequent defeat of General Braddock by the French and Indians some of the drivers were killed and their teams lost. But Isaac came back safe and sound with his four horses and wagon in good condition. Mr. Franklin saw that we were paid in full, and I understood that those who lost horses or wagons were fully reimbursed.

Braddock's defeat caused an Indian scare to break out afresh. We were more or less disturbed over what might happen, and measures were taken at once to build forts and enlist men for the protection of the settlers. After the Indians burned the Moravian village of Gnadenhut and massacred the inhabitants, enlistments went on at a rapid pace and soon there were enough soldiers to afford adequate protection, and we suffered no further inconvenience.

While these defense preparations were in progress I met, at a meeting in Lancaster, Conrad Weiser who had charge of a number of troops. In talking with

him he told me of a little valley he had explored between the Susquehanna and the Juniata that contained what he thought was fine land. There were many walnut trees in the valley. It was very sparsely settled as it was in forbidden territory west of the Susquehanna. He knew only one settler there, a German by the name of Pfoutz, who gave his name to the valley. He predicted that some day it would be thickly settled. I was impressed with his description of Pfoutz Valley and spoke to my youngest son, Abraham, about it, and told him it would be well to keep this valley in mind in connection with expanding our land holdings. Abraham being my youngest son and being possessed of a farm rather small for his use, it was well for him to know where to find good land in the event he or anyone of his sons contemplated moving further on.

* (Signed) JOHN NICHOLAS LONG

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* Upon the death of John Nicholas Long the foregoing narrative in his own handwriting and signed by him was found among his papers.

2

1768 - 1860

Death of John Nicholas Long—The Big Meeting in Isaac Long's Barn—The Mennonites and the Quakers—David Long Migrates to Pfoutz Valley.

JOHN NICHOLAS LONG never saw Pfoutz Valley. He died in 1767 in his Lancaster County home. Before passing away he gathered all his children about him and told them all to remain on the land and to be good farmers and loyal citizens and to raise big families. When his will was probated in Lancaster in 1767 it was found that he had left to each one of his sons a good farm and provided a comfortable marriage portion for all the four daughters.

About the middle of the Eighteenth Century a wave of religious fervor and enthusiasm spread over the German settlements in Southern Pennsylvania, New Jersey, Northern Delaware and Northern Maryland and part of Virginia. These settlements in their rapid growth in population were woefully lacking in spiritual culture and in such material evidences as stand for the

spiritual, such as churches, meeting houses and schools. They were also lacking in pastors to preach to the hungry people who, notwithstanding their many shortcomings, ever aimed to keep alive the spark of religious fire which needed only to be fanned to cause it to burst forth into a flame of overwhelming enthusiasm. The arrival of Otterbein and other missionaries in the colonies about this time was destined to work great changes. Otterbein was sent to America largely by the aid of the German Reformed Church and wielded great influence among the Germans. Among the native preachers, one of the most influential was Bishop Boehm, of the Mennonite Church. Boehm was a close friend of Isaac Long and unfolded to him his desire to hold a Big Meeting where he could invite delegates from all the other German churches, but he knew of no building large enough for his purpose. Isaac Long at once suggested his barn as a suitable place. The suggestion was adopted and preparations were soon under way for a Big Meeting. Big Meetings were not infrequently held at this time, and it was quite natural that Isaac Long should be interested. His family were Mennonites, members of Bishop Boehm's church. Isaac Long not only believed in Bishop Boehm but admired and loved him, hence it was an act of love for him to offer his barn for the Big Meeting. Then, too, there was another reason for Isaac Long's personal interest in religious matters at this time. Some time after his return from the Braddock Campaign he became

engaged to marry a girl from a neighboring farm. It is altogether probable that his house and barn were both built in anticipation of his marriage. But just a short time before the day set for the wedding the prospective bride died. Isaac Long never married. He doubtless found surcease and comfort in moving with the wave of religious enthusiasm that spread over Lancaster County about this time. And so the Big Meeting (Eine Grosse Versammlung) was called to be held at Isaac Long's, at Whitsuntide, some time between 1757 and 1768. The exact year is unknown. The participants of this meeting were Mennonites, Reformed, Lutherans and others—all moved by the same "Holy Spirit." The barn was filled, and an overflow meeting of several thousand was held in the orchard adjoining the barn.

Dr. Otterbein was present. He listened to a very fervid address by Bishop Boehm, and when the latter had finished, and before he had taken his seat, Dr. Otterbein went up to Bishop Boehm, embraced him with both arms and said with tears streaming down his cheeks, "We are brethren (Wir sind Brüder). Many in the audience were moved to tears and it is believed that this incident formed the basis for the name of the church organization that grew out of the meeting (United Brethren in Christ).

The great meeting was a tremendous success, and resulted eventually in the organization of what is known as the United Brethren in Christ Church.

The writer, together with several other descendants of John Nicholas Long visited the Isaac Long Farm July 30, 1941. It is located in a beautiful farming country about four miles north of Lancaster in Manheim Township. Looking about you from the old barn you see green fields of budding tobacco and fields of corn just in the tassel in every direction. It is a glorious sight and expresses to you in a realistic manner the reason why Lancaster County is among the half dozen richest farming counties in the United States. The old house and barn are of stone construction of a good quality of masonry and in a good state of repair. The house looks better than the barn. The barn does not seem to be very well groomed. It needs some repairs to the woodwork and is woefully in need of paint. It is, however, a fine, large structure 108 feet long and of corresponding width. The outer walls and foundations are very heavy and in good condition and the interior floors and girders, joists and supports forming the frame that holds up the roof are very heavy wood construction with timber enough to build several barns of the same size.

On a lintel above a stable door is rudely scrawled the date 1757, but we could not see any evidence that this was intended to indicate the date of construction. Rev. M. J. Mumma who has given the matter much consideration thinks the barn was built in 1753.

The farm now belongs to the Landis family and one of the Landis sons, with his wife, lives on the farm.

The Landises are all Mennonites. Some years ago an effort was made by the United Brethren Church to acquire the farm with a view of converting the barn into a kind of historical church museum. But the Landis family would not sell for anything like a reasonable price. They feel that as Isaac Long built the barn and was a good Mennonite when he built it, it would be almost a sacrilege to allow the barn to pass into the possession of the United Brethren. For the United Brethren were an off-shoot of the Mennonites and renounced the old faith for what the Mennonites regard as a false faith. And so the barn must stay with the Mennonites. Thus it seems that religious feeling largely dominates the matter. It is very doubtful if the Mennonites will ever allow the Isaac Long farm to pass into the hands of the United Brethren.

The Mennonites date their origin far back in history, and they have wielded a large influence on the cultural and religious thought of Switzerland, Germany, England and America.

In discussing the wave of religious zeal that passed over Penn's Colony about the middle of the Eighteenth Century, it must be observed that every great religious organization had its prototype in England.

Kuhn in his excellent History of the German and Swiss settlements in Pennsylvania says there is a certain analogy between the religious movements of Germany and England. Thus we have the Lutherans of Germany and the Church of England, Calvinism in

Germany took form in the Reformed church, and in England and Scotland in the Presbyterian church, while Mennonitism in Germany became Quakerism in England. Judge Pennepacker says that "to the spread of Mennonite teachings in England * * * we owe the origin of the Quakers and the settlement of Pennsylvania."

Thus one sees at a glance why so many German Mennonites of Switzerland and the Palatinate were eager to join Penn's Colony. The feeling between the Mennonites and the Quakers was the feeling between parent and child, and, therefore, the large influx of German and Swiss Mennonites among the Quakers formed a thoroughly homogeneous society from a religiocultural standpoint.

Abraham Long was a brother of Isaac Long and the youngest son of John Nicholas Long. He was born on the old homestead in 1743 and died in 1794. He served for a time as a soldier in the Pennsylvania Army under Washington at Valley Forge and it is said he was with Washington's Army on the night of December 25, 1776, when he crossed the Delaware and captured 1000 Hessian prisoners at Trenton. Abraham's son, David, was born July 6, 1771 and was just 18 years old when Washington was elected President.

Abraham was a very frugal and successful farmer. His farm was a model. It was located about three miles from the old farm, which belonged to his brother Isaac. Abraham was a good horseman and all-round stock-

man. He had fine horses and cattle. He instilled into his sons the importance of keeping the land fit and fertile and the stock in fine condition. At the time of his death in 1794 his son, David, had already become possessed of a small farm of his own. He was married and prosperous, but as the children began to come he realized that his farm was too small and that if he expected to give his children a start in life he would have to have more land.

His father had before his death told David of a fine little valley in Cumberland County that lay between the Susquehanna and the Juniata and which had come to his notice through Conrad Weiser who had told his grandfather, John Nicholas Long, about it. The little valley possessed many walnut trees and had few settlers. It was well watered by springs and small streams and the Cocolamus ran through it. Conrad Weiser had explored this valley on one of his trips to the North and spoke of it in the highest terms—its many fine springs of sparkling water, and the general lay of the land. It had been named Pfoutz Valley, after the first settler, John Pfoutz, who settled there in 1754, the year before General Braddock landed his army in America. David Long went to explore and inspect the valley in 1813. He stopped at the Pfoutz farm and met Isaac Pfoutz, a son of John Pfoutz, who told him of some very good land adjoining their farm that could be bought at a fair price. It belonged to a man named Spahr. David Long liked the Spahr land so well that

he bought it at what seemed to him a high price. But it possessed many good qualities and there was enough of it to make several good farms and more land could be had in the same vicinity.

At this time, the early part of the Nineteenth Century, the Long Freundschaft had reached the fifth generation from John Nicholas Long and numbered upwards of a thousand persons scattered throughout the counties of lower Pennsylvania and elsewhere. Migrations of the younger sons of Lancaster County farmers were quite numerous. These young men went to parts where they could find good land for farms. The Long Freundschaft became scattered, some going down the Cumberland and Shenandoah Valleys, and on to Maryland, Virginia, the Carolinas and Kentucky, some going to Ohio, Indiana, Illinois, Michigan, Missouri, and other places in the West and some going to New York, Canada and New England. These migrations of the Longs were, of course, not all made at one time but extended over a period of years.

David Long was born in 1771, hence as a boy and young man had passed through a very interesting period in American history. During the Revolution he was too young to become greatly interested, but the complete change of government by the adoption of the Constitution and the election of Washington as President aroused in him an intense feeling of patriotism and loyalty to the government and love for Washington, and when the government called for troops to suppress

the Whiskey Rebellion in Western Pennsylvania, he was among the first to respond.

David Long with his family and possessions in two large Conestoga wagons, with horses, cattle, and two hired men left Lancaster County in the early springtime of 1814 and after a week or two of hard going over rough and at times almost impassable roads, landed on the Spahr land and took possession of the new home. The Spahrs had built a good log house, large and commodious, and it required only slight changes to make it adequate for the use of the Long family, which at this time, in addition to David himself and his wife, included seven children—Christian, born January 27, 1793; Abraham, born December 24, 1796; David, born December 21, 1799; John, born April 3, 1802; Catharine, born May 27, 1804; Benjamin, born April 15, 1808; Anna, born November 28, 1810.

The Longs as a clan continued steadfast and true to the preachment of John Nicholas Long, the elder. They favored the education of their children, especially in English and in matters pertaining to the farm and stock growing, and hence the young man of the Freundschaft was taught to look ahead to a time when he would become possessed of his own acres, his own farm fully equipped with utensils, horses and cattle, as the abode of his wife and family. This outlook in life naturally made for early marriages and large families and good citizenship and the upbuilding of Pennsylvania in wealth and community interest—just

what the young State most needed in the early stages of its growth.

After David Long moved into Pfoutz Valley the news that good land could be had there traveled very fast and it was not long till the land was all occupied by a fine class of settlers, mostly Germans, but there were also Scotch Irish as shown by the names of those of their descendants who occupied farms there—the Buchanans, the Pattersons, the Cochrans, the Alexanders, the Thompsons and the Gilfillens.

The Lutherans were the first to build a church in Pfoutz Valley. They built "St. Michaels" about the time of the outbreak of the Revolution. The Presbyterian Church at Millerstown was built much later and the U. B. Church in the valley was not built till after the Longs settled in the Valley.

After the "Grosse Versammlung" in Isaac Long's barn in Lancaster County, at which the United Brethren Church was organized, many of the Longs were inclined to favor the U. B. church, and when Abraham Long, the son of David Long and the grandfather of the writer, married Mary Kauffman about 1816, he married into a U. B. family. So it was only a short step for grandfather, Abraham, to become a member of the U. B. church. And when his wife's brother, Henry Kauffman, supported a movement to build the U. B. church in Pfoutz Valley on a piece of land donated by him adjoining the Long farm, it was the joint action of Henry Kauffman and Abraham Long that

made the movement a pronounced success from the start. But when Abraham Long's son, Abraham Long, Jr. grew up and married Catharine Kepner many of the associates of himself and wife were of the Presbyterian faith and so they united with the Presbyterian Church at Millerstown.

David Long prospered in his new home and lived to see all his seven children married and established on good farms, and the passing of the years was made happy for him by the many grandchildren and great-grandchildren who loved and respected him. In this numerous clan of descendants no important move was made by anyone, such as buying or selling a farm, without the approval of grandfather David. To do otherwise would have been regarded as *lese majeste* and not permissible.

David Long died in 1859, after a long, useful and prosperous life. At the time of his death his descendants numbered upwards of 200 children, grandchildren and great-grandchildren. They had grown to look upon grandfather David as the head of their Freundschaft. Lancaster County had grown to be merely a distant memory, and Pfoutz Valley had taken its place as the patriarchal or ancestral home of the Longs. About this time migrations began to be made to other sections, and David Long's descendants sought new locations. Pfoutz Valley was too small to retain them all, so they spread out into other counties and other states—going to the Cumberland Valley, Pennsylvania, the Shenan-

doah Valley, Virginia, and to New York, Canada, Ohio, Michigan, Missouri, Kansas, California, Kentucky, and elsewhere.

3

1860 - 1943

Lincoln Elected President—Gettysburg and Appomatox—Pennsylvania German Farm Life After the Civil War—Changes Caused by Migration of Farm Labor.

LINCOLN BECAME PRESIDENT IN 1861, and Fort Sumter fell. The great war between the North and South was on. Lee's Army of Virginia was constantly on the move and seemed for a time to outmaneuver the Army of the Potomac. After many failures of Federal commanders, Grant came into the field with his splendid victories in the west and Lee felt that a brilliant stroke was necessary to revive the waning hopes of the Confederacy. He crossed the Potomac and entered Pennsylvania intending to push on through the Cumberland Valley and capture Harrisburg, and then Baltimore and Washington. But Meade, who was then in command of the Army of the Potomac, had his weather eye open and surmised Lee's purpose. The two armies met at Gettysburg. There ensued the gigantic struggle. On July 1st and 2nd, 1863, there

were preliminary clashes. Then on July 3rd came the great crisis. It happened on a Tuesday.

In a little valley * across the mountains where birds were singing and brooks were babbling, the haymakers were busied with their tasks of turning and gathering the new mown hay in the fields. The fog was lifting slowly along the mountains forming the north and south rims of the valley and soon the tops of the mountains were visible. The farmers' maids were leaving the fields, carrying empty baskets which a half hour earlier were brought out filled with the generous "ten o'clock piece." Along the highways, here and there, moved flocks of horses and cattle attended by refugees from the country around Gettysburg, who had come across the mountains with their cattle and horses to save them from the invading armies. Ever and anon the refugees stopped for a word with the haymakers. Eleven o'clock came and passed. Then eleven-thirty, with the dinner bells summoning the farmers to their midday meal.

It was about two o'clock in the afternoon. The farmers had returned to the fields. From a shady grove nearby came the plaintive notes of a wood dove calling to her mate. From a tall pine a crow cawed raucously. The air was tense and seemed to presage a pending crisis. Then suddenly from out of a clear sky came a rolling, rumbling noise that sounded like distant thunder. Then a tense lull. Then the rolling,

* Pfoutz Valley.

rumbling sound was heard again. It was slightly confusing for a moment. Then it was recognized by the refugees. It was the cannons' open roar. The great battle between Lee and Meade was on at Gettysburg. It was now past 2:00 P.M. Lee was determined to pierce Meade's center. Pickett, in obedience to instructions, ordered his 18,000 men, shock troops, the flower of the Confederate army, to charge. They moved off in stately column formation down a gentle slope, and disappeared for a moment in an undulation of the ground. Then up the hill through an open wheat field into the very face of the Federal artillery. On, on they came, with yells of "Victory or die" on their lips. The Federals were silent until the Confederates were more than half way up the hill, when the Blues let loose a murderous fire of musketry and shrapnel that shook the very hill, and mowed down great swaths of Grays in the front ranks. But the indomitable Grays pushed on, closing up the ranks where their comrades had fallen, until they reached the Federal lines. Then, ensued a frightful hand to hand encounter. Just at this juncture, when Fate seemed uncertain for a moment, came rushing to the battle front Hancock's detachment of fresh troops. The brave Confederates beheld the now unequal contest. They made one last desperate effort. Then realizing that they were hopelessly outnumbered, wavered for an instant and then turned and rushed pell mell from that scene of death and carnage. Thousands of them were sur-

rounded and taken prisoners, and other thousands had fallen, never to rise again. The day was done. The battle lost. Of the gallant 18,000 who started on the charge less than 5,000 returned to the Confederate lines. As this ragged, worn remnant approached, General Lee rode out alone to meet them and with hat in hand said, "It is all my fault. I ordered the charge." He knew then that the cause for which he had labored and fought was lost. The war was over. On April 10, 1865, Lee surrendered to Grant at Appomatox.

A few years before the passing of David Long in 1859 his son, Abraham, died and Abraham's farm adjoining David's farm and also adjoining the Pfoutz farm passed to Abraham Long, Jr., the father of the writer. Here on this farm the writer was born and grew to manhood, and here also were born the writer's two sisters, Ida May and Mary Clementine. Ida married Adam T. Holman, and Mary married Dr. Jno. B. Oellig.

We loved the farm not only because it was our home but because it offered so many things of interest to the growing boy and girl.

Our farm house was built by my grandfather in 1816. It was a spacious old structure of grey sandstone and faced on what was known as the Thompsontown road which was formed by widening and straightening an old Indian trail that led from the Juniata river, at a point near the village of Thompsontown, to the Susquehanna river, at a point near the village of Liverpool.

This old trail had been used time out of mind by the Aborigines in their perigrinations from their hunting grounds of the Tuscarora and Kittatinny to the fishing shores of Juniata, Cocolamus and Susquehanna. Our farm comprised about 190 acres, and was part of a larger tract that David Long acquired in 1814 when he settled in Pfoutz Valley.

The spacious basement kitchen of our house faced south into a large yard. Just a few steps from the door flowed a stream of fresh water, and beyond the stream lay a commodious garden.

On the floor above the kitchen were our living room and parlor and the sleeping room of Father and Mother. The next floor above comprised four sleeping rooms, and above these was a large attic used for storage. The house was set in the side of a hill, so that from the hillside it was just two stories and a half high and we could enter the living-room on this side of the house from the yard level, or we could enter the kitchen at the bottom of the hill and go to our living-room by stairs leading up from the kitchen to the living-room floor. Along the south side of the house, on the level of the living-room, extended a wide porch the entire length of the building, and also on the north side fronting on the Thompsontown road was a similar porch. Leading out on these porches were large doors. These doors were divided in the middle so that the lower half could be left closed while the upper half was opened to admit light and air. This old house and

the farm came to my father upon his marriage to my mother, and here our family lived until after the death of my grandfather, when we moved into a newer house which Grandfather had built for himself when my father married. This new house was a white frame structure and stood close to the old stone house.

All the rooms in our house, except the parlor, had rag carpets on the floor. The parlor had a store carpet woven in bright colors of green and yellow and red and gray. It was an Ingrain carpet. The rag carpets were home made. The rags were saved from year to year until enough were accumulated to make a carpet for a room or probably two or three rooms. When my mother had what she regarded as enough rags for her purpose, she would tear or cut the rags into long strips about an inch in width. These strips had to be sewed together in long ropes and then wound on large balls. We children, my two sisters and the writer, were taught to sew these rag strips together and wind them on balls, and in the long winter evenings we would often gather in the living room or kitchen and put in the time from supper to bedtime sewing and winding carpet rags. After the rags were wound on balls in the manner described they were taken to the local weaver, a German Immigrant, who had set up a hand loom in Turkey Valley and was kept busy by the farmers weaving rag carpets and homespun linen cloth, the latter made from the flax grown on the farms. Our parlor, besides an ingrain carpet, had cane-bottom ma-

hogany chairs and a cane-bottom rocking chair, a marble top table and a hair-cloth covered sofa. One of our finest possessions was the lamp that stood on the marble top table. It was tall and had a marble base. On the top was a high glass chimney. Rising up from the burner, outside of the chimney, was a figured translucent glass globe. Around the bowl of the lamp was suspended a circle of glass prisms which reflected the light and at certain angles gave forth the colors of the rainbow. In the bowl of the lamp Mother had placed a part of a hank of red yarn which imparted its color to the coal oil the bowl contained and made it look like red coal oil. The oil in the lamp was ordinary kerosene, which at that time was known as coal oil.

The wife of a neighboring tenant farmer thought our parlor lamp the most beautiful thing she had ever seen, so she saved her butter and egg money until she accumulated enough to procure her heart's desire, and after getting her lamp, she wanted to use red coal oil like my mother had in her lamp. So she asked my mother where she bought her coal oil and when informed where the oil was purchased, she went to the store and asked for a quart of red coal oil. The country merchant was amazed at her request and plainly told her that there was no red coal oil, but she insisted and said she wanted the kind he sold to Mrs. Long, whereupon it dawned upon the merchant what the woman wanted for he had seen our lamp, and knew the secret of the red oil; so he told her how she could

make her oil look red and supplied her with the necessary yarn and she went home happy with her knowledge and proceeded to fill her lamp so as to produce the effect of red oil in its bowl.

In the late 60's and early 70's there was a well recognized class distinction among the residents of the country. While the social structure as a whole was extremely democratic, it had nevertheless well marked social lines. At the top of the social ladder was the prosperous farmer who owned and operated his own farm. Two-dollar wheat, and other products in proportion, had made this class rich and had brought into their homes pianos and organs, fine carpets and mid-Victorian furniture with its marble top tables and marble top bureaus. Ranking with this upper class was the miller who owned and operated his own mill, the weaver who owned and operated his own fulling mill, and the storekeeper who owned and operated his own store and probably combined tailoring with merchandising,—this was before the day of ready-made clothes and factory-made shoes—the tanner who owned and operated his own tannery, the mason and bricklayer who owned a small farm which he worked when not working at his trade. While all these various persons were of equal social rank they were not all eligible to attend the big parties or "Turkey Dinners" that were held during the sleighing season. To be eligible to membership in the "Turkey Dinner" set one had to be more than simply a successful farmer. He had to be

of good character, acceptable socially and a member or supporter of one of the leading churches, and his family free from moral turpitude. There was no prescribed code or social organization. When a Turkey Dinner was to be given the invitations were passed along by word of mouth, and only those who were asked in this manner attended. The attendance at these dinners fixed a farmer's social standing throughout the valley. There was never any attempt to break into this circle. One had to wait until he was invited before he could get in.

Ranking next in the social order came the tenant farmers and small tradesmen and then the hired men and farm laborers and there were even distinctions among the farm laborers. There was the farm laborer who owned his own cottage and a few acres, and the farm laborer who lived in a rented cabin.

Pfoutz Valley lies between the Susquehanna and the Juniata. Its northern rim is Turkey Ridge and its southern rim is Wildcat Mountain. It begins near the Susquehanna and bears westerly to the Cocolamus Creek. At this point the Tuscarora Mountain commences, rising from the center of the Valley and extending westerly, thus dividing the Valley into two valleys—one on the north side of the Tuscarora and the other on the south side. The valley on the north side of the mountain is known as Little Pfoutz Valley and extends to the Juniata and there merges into the Juniata Valley at Thompsontown. The valley on the

south side of the Tuscarora continues under the name of Pfoutz Valley until it reaches the Juniata and then crosses the Juniata and continues along the south side of the Tuscarora under the name of Raccoon Valley. All these various differently named sections are but parts of one farming community mostly settled by Pennsylvania Germans with a sprinkling of Scotch Presbyterians from Ulster, Ireland. What may be said of any part of this section of Pennsylvania or of any family of settlers applies with equal force to the whole section and indeed to German settlers throughout the State.

After the Civil War, farmers doffed their uniforms and went back to the work of the fields. During the decade ending with Appomatox the horse power reaper and mower came into use on the farm. The cradle and the scythe retired from the fields as major implements of the harvest. These new implements, the reaper and mower, together with the subsequent improvements thereon and other farm inventions that began to be introduced about this time, wrought a complete change on the farm.

Closely following the horse power reaper came the self binder, an invention that did the work of seven men binders. Agriculture was undergoing a change. Our farm adopted the improvements as they came. Except for the improved machinery that had come to the farm the work of the farm remained substantially the same as it was before the Civil War.

It was some years after the Civil War, in the late 60's and early 70's that a radical change in Pennsylvania German farm life came. The introduction of labor saving machinery was beginning to tell. The self-binder had retired from the harvest field probably as many as two or three hundred farm laborers in the Pfoutz Valley community, whose work formerly consisted partly in following the old style reaper and binding up the sheaves. The automatic hay rake, the hay tedder, the hay loader, or pitcher, the manure spreader, the separator, and other inventions dispensed with still other laborers. The fate of farm labor was becoming serious when a call came to the country from the industrial centers for labor. Altoona, Bethlehem, Steelton, Pittsburgh, the coal mines, Johnstown were calling for more labor. John Beasom, one of our best farm workers, received a letter from his cousin in Altoona that he was making $2.00 a day and that he could get a job for John at the same rate if he came. John went and wrote back to his friends that the pay was good and the work fine. Carpenters, masons, painters, workmen of all kinds and common laborers were needed.

Labor began to move toward the industrial centers. It went singly and by twos and threes and by whole families, and in less than a generation life on the farm underwent a complete change. Harvest hands and field workers became things of the past. What couldn't be done by the farmer and his family and the new

machinery was left undone. Often the size of the wheat field and the corn field and the oat field was reduced so that it could be taken care of by the farmer. The lack of farm labor became embarrassing to the farmer at first. But an adjustment gradually came about. Later the tractor, the gang plow, the farm truck, the auto, came to the farmer's relief. The traveling separator made it possible for him to handle his wheat crop with expedition and without loss. This migration of farm labor greatly simplified the social problem. It made for greater sex morality in the community and a more homogeneous church and school problem. The farm laborers were in their sex life as a rule rather unconventional to say the least. They were several steps below the farmers socially, yet under the system that prevailed before the change they claimed the right of equality in all church, school and community matters.

The Humback family * was a fair sample of the average farm labor family. Henry Humback was a little man, weighed less than 125 pounds, a faithful, capable workman. His wife, Matilda, was of the Amazonian type. She could shoulder a three bushel bag of wheat with ease. She, too, was a good workman, a splendid field hand and especially efficient where physical endurance was required. She could turn the crank of a fanning mill day after day without fatigue

* The names used in this paragraph are purely fictional and any similiarity to the names of persons living or dead is coincidental.

and thus her services were sought in cleaning the wheat from the chaff before the day of the power separator. The Humbacks owned their own cottage with a few acres around it. It was situated in the forest above the north rim of the valley, just over Turkey Ridge. They had a garden, a potato patch, a cow, several pigs and chickens. They had a large family. They had been married about twenty years and had ten children—the oldest, Sally, about eighteen. Sally had two babies, both born out of wedlock. Rumor said that Sally's mother rather boastfully referred to Sally and her two babies as proof of her superiority over another farm laborer's daughter who was a year older than Sally and who had only one baby. The life of the farm laborer was unquestionably very unconventional. It was commonly known that Sally frequented the path that led through the woods to her mother's house. About a mile from Sally's home and just off the path that led across the ridge to her home, stood a giant pine which nature had encircled with a dense wall of mountain laurel. The space within the encirclement and under the pine was covered with a thick carpet of pine needles, an ideal spot for a rendezvous with Cupid. And (paraphrasing Coleridge) here in this secluded spot

Hidden by a mountain laurel cover,
A place as silent and enchanted
As e'er by waning moon was haunted
By woman calling for her favorite lover,

took place many a scene that can better be imagined than described.

*At the foot of Wildcat Mountain there lived two brothers, bachelors, by the name of Rube and Mike. They were steady farm laborers and found plenty to do. They owned their own cabin, and had a good cow, some pigs and chickens and a garden. Rube conceived the idea that they needed a wife to keep things in order at the Shutzfelt cabin, so he wooed and won a well known girl by the name of Angelina Rupp, who had had one baby born out of wedlock and whose paternity was more or less a matter of conjecture. Rube advanced the idea to Mike that one wife would be enough for both of them and that Angelina was agreed to take it night about with them, so the wedding took place at the office of the local squire and cost the groom the extravagant sum of twenty-five cents, and Angelina was duly installed in her dual capacity of taking care of Rube and Mike, and for years life ran along smoothly and agreeably with the trio. Then, Angelina's father and mother, who had grown old and poor came to live at the Shutzfelt cottage. And it was generally understood that the father and mother both highly approved of the arrangement. So for many years the five lived together comfortably as a single family until one by one they passed away. The house in which they lived has long since rotted down and disappeared.

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* The names of persons in this paragraph are purely fictional and any similarity to the names of persons living or dead is coincidental.

The migration of this element to the great industrial centers wrought a complete change in the social life of the country. The public schools which were formerly crowded dwindled to so few students that many of the schools were closed and the others became more like private schools attended only by the children of the farmers. The general tone of the schools was changed for the better and country life underwent a complete transformation. The little cabins and cottages scattered along the north and south rims of the valley fell into disuse and finally disappeared from the scene entirely having been either torn down and moved away or having fallen into decay. The passing of the farm laborer by the substitution of machinery to do his work presents, perhaps, one of the most interesting and extraordinary phases in the development of our rather complex civilization. And while the passing for a time seemed a great detriment, it resulted eventully in ridding the social life of the farmer of its most perplexing and annoying problem.

Just as there is a manifest awakening on the farm of a new life in the early springtime, among the flowers and shrubs of the garden and the trees of the orchard and the grains and grasses of the fields, so there is a marked manifestation, during certain seasons, of the sex differentiation among the denizens of the barnyard and pasture fields. These manifestations are interesting phenomena because they show clearly Nature's way of reproduction and perpetuation of herself, and they

constitute her promise to carry on. It might seem at first glance that the almost daily familiarity of the farmer's family with these reproductive sex phenomena would tend to lower the sex morality of the farm, and tend to debase its moral tone, but the reverse is true, because the boy of the farm soon learns to know the why and wherefore of it all. The element of mystery is removed. He knows that certain sex relations produce certain sex results, whether in animal or vegetable life. By experimentation he learns that by dropping the pollen from the white corn stalk on the silk of the red corn stalk, or *vice versa,* he can produce a speckled ear of corn with some grains red and some grains white. Thus he learns how to control the sex action of the corn stalk. He learns that the corn stalk is hermaphroditic—that the tassel and pollen are male and the ear and silk female.

Could there be anything more intriguing, more fascinating, or more thrilling to the inquiring mind of the wide awake farm lad? Growing corn thus becomes not a mere vocation to earn dollars. It becomes a great adventure with undiscovered possibilities. The farm boy learns, too, in breeding mules that the mule cannot reproduce himself, and that this is a way Nature had of preventing the production of monstrosities. He takes for granted the sex laws, and tries to govern his life accordingly. He learns to know when the female of a species calls for her male, and that all these manifestations are part and parcel of Nature's method of

reproduction, her plan of carrying on and thus achieving physical immortality. It is quite natural that the multiform sex activities of the denizens of the barnyard and the pasture field should entrance the farm boy and the farm girl as well, for they thus behold, with some degree of surprise and astonishment at first, the coming into life of new creatures—the babies of animal life—the awkward baby colt, the long legged baby calf, the cunning little baby sheep, the litter of squeaking piggies. In the right thinking boy or girl these experiences have a broadening and wholesome effect and make for sterling virtue and clean living and wholesome marriages. They learn to know that the sex call of the female must be promptly responded to else the farm will be minus a calf or a colt. They learn to know that it is the business of the successful farmer to see that all these various sex calls of his creatures are properly aided and abetted by those whose duty it is to administer to the needs and requirements of the various farm animals, for only in this manner can breeding be made profitable and successful. It is quite natural for a boy or a girl on the farm to feel interested in the sex life of animals, especially if such girl or boy owns a heifer, or a mare or a ewe, in which case the owner of the animal will want the animal to have offspring, and will learn how to go about it to produce such offspring. A knowledge of these various sex activities makes for responsibility and seriousness and morality in the owner who can discuss such doings and activities

with sobriety and common sense and without thought of impropriety. So that the well trained boy or girl who grows up on the farm with a knowledge of the farm and its life is armed with a wise and broadened view of life when he or she reaches maturity.

All these experiences make for a deeper love and fonder attachment for the old farm and constitute some of the reasons why the farmers' children should obey the injunction of John Nicholas Long the Elder to "stick to the land." But these are not the only reasons for love of the farm. The farm is the cradle of liberty, the birthplace of freedom. It not only means the strenuous toil and labor of the farmer with the ample yield of the crops of the field, but it instills into the very soul of the farm lad a love for the wide open spaces, a love for the creek and the Deep Hole, a love for the trees on the hillside, a love for freedom and liberty, and a love of State and Nation, and the old flag. These constitute the basis of a patriotism broad and deep and ever ready to spring to the defense of the country when occasion demands it.

Children on the farm have experiences altogether different from children who grow up in the villages or towns. At an early day they learn about birth and life and death and experience certain reactions, from such knowledge. When a boy, I knew a little girl with whom I frequently played, who developed the maternal instinct in her being at a very early age. As a child she just adored babies of all kinds. I often heard her

say when she was a very little girl that when she became a woman she was going to have a whole big bed full of babies all her own. Just how she was going to have them or where she was going to get them she didn't exactly know or care—but have them she would, somehow or other, and she asked the doctor if he would not help her to get them. When the good doctor told her that when she got married the stork would bring her a whole big basket full she fairly danced with joy and hung on to the Doctor's hand all the while plying him with questions. In the meantime she busied herself in bestowing her maternal affections upon all the various kinds of babies on the farm. She doted on baby chicks, baby sheep, baby dogs and baby animals of all kinds. If she found a little chick that seemed to need attention it received from her the most meticulous care. She placed it in a large basket which her mother allowed her to install behind the cookstove in the kitchen and there she watched over it, guarded it, fed it and gave it water and sustenance till it recovered normalcy, whereupon she would lovingly return it to its mother. The basket where she placed her ailing little patients she called her baby hospital and it was not at all unusual to find in her hospital a robin that had fallen from its mother's nest, a kitten, a puppy, a lamb or a duckling. Each one in turn received from her all the love, care and devoted attention, that she could lavish upon it. Sometimes she would have so many little patients in

her hospital, or patients that could not be kept together, that several baskets were required to house them. Her mother fully sympathized with the little benefactor and humored her in all her love for babies, because the mother appreciated that it was the maternal instinct beautifully developing in the child, and that it should be encouraged rather than repressed. As the little mother grew and developed and learned more about the mysteries of procreation and birth, her maternalism never materially changed and I remember after she was a fully grown girl hearing her say that when she married she wanted to have a big house full of children. She could picture them all before her, the boys and girls, the color of their hair and eyes, their complexions, their dispositions and various likes and dislikes, and the fun she would have in mothering them and harmonizing them into one big happy family.

A Pennsylvania German neighbor had two sons just come of age. They were the only children of their parents. They had been well trained by their father in farm work. The father had reached an age when he felt that he ought to retire from the farm and turn the management over to the boys. So Dad and Mother in the spring of 1939 moved into a neat farm cottage that stood not far from the old farm house. The boys were delighted with the new responsibility and took hold with intense zeal, with the result that their first year showed a handsome profit. The old farm had been well stocked by the father with livestock, and

equipped with the latest implements, appliances and machinery used in the work of the farm. Everything seemed adequate for the boys except the house. The departure of Dad and Mother from the old farm house left the boys to shift for themselves. They soon discovered that a hired housekeeper was not altogether satisfactory and that what they needed most was a wife to run the house and look after the marketing of the butter, eggs, milk and poultry; and so it was decided between the brothers to get married. They found two suitable girls in the neighborhood, both well schooled in farm life and members of the same church the boys were members of, and so a time was set for a double wedding in early June, 1940, at the little community church in the neighborhood. A large number of friends and neighbors gathered to witness the double ceremony, and after the wedding which was in the late afternoon, the wedding party adjourned to the old farm house to partake of a bounteous wedding supper which had been prepared under the supervision of the Mother. While the wedding supper was progressing one of the boys suggested to his brother that they ought to have a honeymoon trip to complete the wedding, whereupon the second boy was inspired with an idea and said that he had been reading in the papers about the Great World's Fair in New York, and he thought it would be fine for the two bridal couples to take the new Ford which Dad had given them for a wedding present and go to see the Fair. They could leave immediately

after supper and be in New York by the next morning, have a whole day at the Fair and return the next night and thus loose very little time. Dad would look after things while they were away. The idea was eagerly seized by the other three, and so as soon as they had finished their supper they set out in the new Ford. By alternating at the steering wheel they managed so that each boy with his bride had the back seat to sleep and rest for half of the night. They landed in New York according to schedule and after a substantial breakfast of bacon and eggs, fried potatoes, bread and coffee, proceeded to the Fair. By twelve o'clock they were tired and ready for a good home cooked dinner, which they found on the Fair grounds, and then resumed their work of sight seeing. By five o'clock they had finished the job and had seen everything they deemed worth seeing, and after partaking of a substantial supper on the grounds, they set out for home, arriving there at seven o'clock the next morning, having been gone just about thirty-six hours and having seen the greatest show on earth, and what pleased them most was the fact that their expenses for the trip, everything including World Fair souvenirs for their brides, was less than $20.00 for each of the boys.

With the many experiences of the farm, the Pennsylvania German farm boy was ever taught by precept and example the three cardinal principles of character, namely: frugality, industry and honesty. The boy who could absorb these and build upon them securely

was bound to develop into a good and useful citizen, whether he remained on the farm or drifted into some other occupation.

And while our splendid nation has been assuming form and solidity as a nation, and the State of Pennsylvania has grown far in excess of Penn's hopes and expectations, the descendants of John Nicholas Long have expanded from one single émigré in 1737 to tens of thousands of prosperous and happy citizens in 1943. During all these years our Freundschaft has been true, in the main, to the prayer of our ancestor, John Nicholas Long. We, his descendants, have stuck to the land. While it is true that we include among our number governors, United States senators, judges, lawyers, editors, publishers, bankers, brokers, merchants, doctors, educators and others, the great majority of John Nicholas Long's descendants have stuck to the land and today are spread far and wide over many states, and while they have prospered as a sturdy race of farmers, they have never failed in their enthusiastic support of their State and government when such support was needed. They have always shown a wholesome pride of American citizenship and have appreciated to the full the splendid opportunities which such citizenship affords.

The struggle for freedom of the individual man to think as he pleases and to worship his Creator according to the dictates of his own conscience is very old. Indeed it runs far back in German History. During

the Middle Ages before the Reformation, this struggle showed itself in the objection of the serf or the underprivileged man to render to his liege lord half of his time, leaving for the serf insufficient time to earn enough to support himself and his family and giving his liege lord, by exacting this same service from a large number of retainers, sufficient revenue to buy indulgences and enjoy himself in all kinds of sin and wickedness and still be sure of going to Heaven when he died, while the poor underling could not hope for anything better than a bare existence while on earth, and the not very attractive prospect of probably going to hell in the end. All this was opposed to the Democratic idea. But slowly the Democratic spirit began to take root in the plain people, and when the Reformation broke upon the World it found a fertile soil among the underprivileged while the democratic idea spread with great rapidity and worked a radical change in society. The under man step by step came up. He protested against the cruel power of the Church and the over lord. This resulted in many different forms of protestation which in turn resulted in many religious sects—all struggling for the same cause—the freedom of the individual. Thus, out of the seething mass of apparent contradiction came the Lutherans, the Reformed, the Mennonites, the Quakers, the Presbyterians and others, and as these sects grew in power, the power of the Roman Hierarchy waned. Unrest among the plain people was met by violent persecutions and these

were followed by mass immigrations to America.

Penn founded his colony on the Delaware at a time when the ferment of discontent was at work all through Central Europe. This ferment found its outlet by immigration to America and here it continued to stand for freedom of the individual man. Penn announced his doctrine that it was *ultra vires* for the State to coerce the conscience of Man, and the idea of freedom grew. It won the heart of many great Americans. Thomas Jefferson gave vent to the same idea in his declaration of Independence.

I have now brought my saga from the end of the Forty Years' War with the treaty of Westphalia in 1648 to the Post-Civil War period in America. During that time a great nation has been developed in the Western World, a nation founded on principles different from the principles underlying any nation previously founded—the immutable principles of justice and fair dealing, the equality of all men before the law and liberty and freedom under the law without license to wrong another, but a liberty which recognizes the obligation of every one to live honestly, to injure no one and to render to everyone his just due.

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